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A single book read together, talked over, re-read, touched A single book read to daily conduct—a single book, or on with respect, applied to daily conduct—a single book, or on with respect, application to the soul of the child, has in it more "bringing up" than a dozen books read hurriedly to itself. You need not be afraid that you cannot retain your superiority, for character is immeasurably superior to knowledge. "If she have brought up children"; remember, finally, that while youth is poor in expression it is rich in impression, and that if you have touched and held a point of real sympathy with one of these immature souls, you have graven a mark that shall outlive life.

At the beginning of the century, the material we had to work with was scanty, but now it is richer and fuller than a single mind can grasp, and we can only take up a corner of it. But the work we have to do is the same as ever, to enlist these energies and these headlong wills into the humble and faithful service of Christ, to give them true views of life and its proportionate aims, and to teach them to weigh all treasures in "the balance of the sanctuary." The work is as hard as ever, but the opportunities are more splendid than before, for the quicker flies the mind of youth, the more imperative is the need of guidance. You may turn the rudder how you will when the boat is at rest on the lake, but given a strong and active rower, and as you sit there, a turn of a few inches will send it to quite a different destination. The century seems to increase in velocity like a falling stone as it nears its close, and whether we ourselves are young and still in the stage called "preparing," or whether we are older and able to help the generation below us to prepare, we need every effort put forth to win the energy of the world of the future for the "Kingdom of our God and of His Christ."

THE DISCIPLINE AND ORGANIZATION OF THE MIND.*

By Mrs. Dowson, L.R.C.P. & S., I.

THE immediate purpose of all discipline is the same It is in every case that process by which in the opinion of those who apply it a given material may be induced to take a certain form and display certain qualities and powers. Whatever our material may be, success depends upon our following its laws. We choose one element to be repressed and another to be encouraged and brought out in form and in function; but if, instead of obeying laws and trying to work with them, we employ as our ordinary method arbitrary dominance and ill-considered force we must always fail in the long run, if not in the short. We fail because the material with which we deal has laws of its own, powers and qualities, springs of activity, which we cannot do without if our end is to be attained, and which, in the case of a human being, assert themselves sooner or later in their native independence, frustrating any purpose their owner has not been led on to share.

If we look at the particular instance with which we are concerned to-day—that of the child—we see that much of his intellectual education, if it is worthy of the name, is in fact a double discipline, a discipline of his mental powers and a discipline or organizing of his mental wealth, of the varied items of the knowledge he acquires. The process he goes through is one in which formative, selective, and developing influences are brought to bear both upon him and upon the contents of his mind, in order that we may help him, intelligently and sympathetically, to become what we think best. This is the process of a right educational discipline, but plainly we must some time or other give grave consideration to the end we seek for him. In any treatment of the whole problem we are thrown back on the question of the final purpose of the discipline we apply. We have to consider,

^{*} Read before the Hyde Park and Bayswater Branch of the P.N.E.U.

some time or other, as everybody does who is in earnest with some time or other, as think a child is really meant to be; whether, in fact, we have found out, or are taking due pains to whether, in fact, we have ourselves admire and wish, but the real find out, not what we end and good of man. Without this knowledge all our discipline may be wrongly directed, all our knowledge an our discipling than wasted, all our children's education may be drawing them along the way in which they should not go.

We are told that the aim of education is to produce the wise person; because, I suppose, the wise person is most likely to find out for himself what he is meant for, and to direct his way accordingly: but while the child is still going through his training for this high office, at least in name, the question of his meaning and his end forms no small part of our general responsibility for his well-being and for the means by which we seek to serve it.

The answer to this question does not come within my province to-day; but I could not safely ignore the existence and the importance of the question itself. I will assume that by all of us here it has been faced and answered; and I will betake myself to one corner of the great field covered by the title of my paper, the corner I have chosen in order to discuss with you the main outlines of the mental discipline and organization to be desired for a child under the circumstances of our own day, if he is to be put in the way of meeting the changes and chances of this mortal life as only a wise person can and should.

It has been said that for a democratic people enjoying the independence and freedom of initiative distinguishing a democratic people there is only one way of keeping selfseeking anarchy at bay, and securing in its multitudinous diversity the unity essential for its very existence as a nation, as well as for the national prosperity and power. This is the way of organization, of so linking the unitary individuals of the democracy together that each has his recognized part in the whole, and may contribute his share towards the good of the whole in which he sees his own good concerned. By this alone can strength and unity of purpose and action be secured, and a democracy of 'free and independent' constituents be interlocked together. The process of British national development

and colonial expansion is in the main a process of this kind; it is ever bringing free units into co-operation and mutual reaction within a whole. This is the essential principle of democratic Imperialism, and the means by which it is carried out is the political discipline of free peoples and persons. It is usually gentle and gradual, but sometimes sudden and severe; and it is always directed, consciously or unconsciously, towards one ultimate end, the good of the peoples and persons of the Imperial whole; it has always regard, explicitly or implicitly to one condition, the worth of all the parts and the still greater worth of the unity they make. We have only to contrast the growth of this democratic Empire of ours with the grinding, crushing, monotonous march of the Russian autocracy from St. Petersburg to Port Arthur, to see the difference of both end and means, the difference between a wrong and a right method of discipline working out towards correspondingly diverse ends.

The process of organizing a free people into a nation and nations into an Empire is a process of national and individual discipline, and exemplifies a far-reaching principle. Leaders in the science of education are finding out that the principle holds good in application to the human mind and to the subjects with which it deals under the name of its knowledge. The specialism of modern intellectual life, of scientific research and social and political inquiry, the diversity and incoherence of the claims upon our attention and the attention of our children, cut up the field of mental activity into isolated bits, and draw lines between one kind of knowledge and another that do not correspond with any real division between the corresponding kinds of things. Nature is a whole: we are obliged to cut the whole into parts for purposes of examination and study in detail, and for economy of our mental powers; but we do it, even when it is done most wisely and most carefully, at a certain loss. If we know how and why we lose, the fact may be reckoned with; but since in taking a part to be studied by itself we separate it from the context without which it is in some measure both unintelligible and misleading, intellectual and moral dangers arise in the path of the unwary and untrained. There is a danger of loss of grip over the problem of the whole, and of mental confusion due to our acquaintance with a multitude of facts without an

acquaintance with the rational links between them; and there is the very serious danger of mistaking a descriptive and abstract knowledge of one or more subjects for a knowledge of their true meaning in connection with the great problems that most vitally and permanently concern mankind. We need to be aware of our necessary ignorance and to be aware that since nobody knows everything nobody can possibly know all about anything whatever. It is impossible to know the whole truth about any concrete thing, even the simplest and most familiar. If anyone doubts this, a crucial experiment lies ready to his hand; let him take a golf-club, let us say, or a darning-needle, and try to state the whole truth about it: he will certainly fail. We can illustrate this by a familiar example:—A child sees the sun and moon crossing the sky; he notices also from his bedroom window at night that the stars move too: he tells me what he has seen; and, having heard that the earth is like an orange, he guesses, perhaps, that sun, moon and stars all go, at different rates, right round his orange-world. I tell him that this is not true; I explain to him as well as I can that the earth 'really' goes round the sun, and the moon round the earth; but that the stars which are called fixed only 'seem' to go round for the reason the sun 'seems' to do the same thing, because the earth spins like a top. I must put the matter this way; but, like everybody who has given more than the most trifling attention to it, I know that my simple positive statement acquires both its positivism and its simplicity at the expense of facts. I am aware that a description of the relative motions of all these bodies given by an astronomer differs at least as widely from the account I give the child as my account does from the one the child gives me. We shift the difficulty to other stages; I do not give the whole truth, nor does the astronomer; each describes the look of the thing in his own point of view; and in some respects the astronomer's description is distinctly less true than was the child's, before he began to commit himself to a guess, while he was content to take his experience in the simplest way. What is the complete truth about the sun, moon and stars? We do not know: but the fact that we do not know is of small importance indeed compared with the importance of knowing that we do not know and being prepared for the consequences.

The necessary imperfection of our knowledge brings with it, and always must bring with it, its own consequences; but the artificial divisions between one branch of study and another bring dangers against which educational discipline might protect us, and which it might do much towards removing altogether. Unnecessary mental confusion, mistakes and misunderstandings, might be removed if the unitary parts of our knowledge were brought into relation one with another in the course of our education. Our mental powers and the contents of our mind are both too often like an unorganized democratic people, free and independent indeed, but not interlocked together, nor disciplined to act efficiently as a coherent whole and to be treated as a whole.

Let us look at the ordinary procedure of our schools. Is provision made there for giving a child's mind the discipline it needs to enable him to overcome the difficulties of the general distracting intellectual disorganization? Is the need, not only for giving him knowledge, but for giving him the chance to organize it as it comes, practically recognized? Do his teachers always recognize that only if he has this chance and acts upon it will he be in a position to overcome the troubles that are sure to come upon him in consequence of the prevailing specialism and the lack of unified knowledge in those with whom he will have to deal? We shall hardly go too far if we say that most teachers and most schools are sadly wanting in this respect. We may even venture to say that many teachers would be hard put to it to tell us how the fullest possible organization of mental powers and mental possessions can be effected; and what form the necessary discipline should take.

The art of education lags behind the science; and the science is not listened to, nor heeded when it cries aloud. Some of us know what it is that brings together for ourselves the scattered fragments of special knowledge; we know how we are enabled in some measure to see and to avoid the dangers of its divided state; we know how we learn to detect the fallacies and escape the confusions that its condition entails. The leaders in educational science are applying the lessons of personal experience, and they are telling us how we may bring its benefits to bear in the mental discipline of our children; but, unless I am doing

them a grave injustice, the practical teachers of England remain for the most part either opposed or unconvinced.

We hear that in Italy young people in the highest classes of the Lyceums are taught about their own minds and the way they work, are shewn how to reason well and find out when reasoning goes ill; they are led on to know when they do not know, and to discern the difficulties of knowing at all and of knowing what knowing means; they are made aware of the oneness of things in their apparent diversity and of the steps men take in trying to get at the heart of the simplest of those things and of the whole. In other words they are being disciplined in the use of mental power, and their multitudinous scrap knowledge is being brought together into some approach to an effective unity by means of psychology, ethics, logic, and general philosophic culture.

The Americans of the United States and other European nations besides the Italians are said to be turning in the same educational direction; and practical teachers are here and there in all countries coming round to think that thus only can the scattered faculties and scattered knowledges (scientiæ, as Swedenborg calls our bits of science, letters and arts), be brought into rational co-ordination.

We shall be told, we are told, that there are other means of giving discipline to the mind and organization to knowledge. It is true that there are other instruments of discipline—a good piece of Latin prose is one; but I doubt whether there is any other way, except one which is outside the range of 'practical politics,' by which knowledge can be redeemed from the evils of specialism.

We are told on great authority that science, not letters, is the best of these instruments of discipline; and, since science is at present in the ascendant, although there are signs that general opinion is beginning to undergo another change, we shall not be wasting our time if we discuss for a few moments its qualifications to be trusted for the work.

Mr. Herbert Spencer, in his well-known essay on Education: Intellectual, Moral, and Physical, made a powerful plea on behalf of the paramount claims of science; but Mr. Spencer would surely not be the man to urge that in the altered circumstances of our time his plea stands with all its original force. Our 'psychological climate,' to use Mr. Balfour's

admirable term, has undergone an important change during the quarter of a century or so that has passed since the essay was written; the cyclone of science with its practical applications sweeps regularly over and through the midst of us, right into our mental lungs. Our children grow up in these new atmospheric conditions, and science and its influences no longer have to be sought by intellectual journeyings to a foreign land. Undoubtedly it may still be usefully employed in education; the process of acquiring an intellectual grasp of the method of science, of its principles and its grand generalizing conceptions, as well as of its history and the bearing it has upon the developing flow of our social conditions, is exceedingly valuable in furthering mental grasp and in forming what I may call the ethos of the intellect. Treated in this way science may be made to fill a place in the discipline and expansion of the mind that nothing else can fill; but, unfortunately, our children are not usually taught to lay hold of it in this way. If they attain such a grasp of it they do so rather through its general permeation of their 'climate' than through the use of it in schools, either as a subject of instruction or a means of discipline.

For the most part, what is taught in schools in the name of science is the thing aptly called 'the brute scientific fact.' The brute scientific fact is of little more educational value than the equally brute historic date, or king, or battle, in which our grandmothers took pride. Botany, for example, is usually taught in schools just as the lists of kings and queens and wars were taught to our grandmothers: it is taught as a more or less cooked-up arrangement of brute facts about plants, their characters their structure and their functions, served with a sauce of scientific moralizing about heredity and environment and the like. Its chief advantage over the strings of royal names and the glib questions and answers of a Child's Guide, accompanied by historical platitudes about the 'greatness' of one person and the 'cruelty' of another, lies in the fact that the plants are not dead and buried out of sight like the kings, but are alive and may be looked for, and picked, and brought into the schoolroom. Botany may be taught in a way to train the mind to accuracy of observation, a power the value of which for the wise person it is difficult to over-estimate. This is one of its

advantages; but even the advantage brings a danger. I repeat with some emphasis that for the wise person, or for the child whom his teachers are seriously and intelligently trying to develop into a wise person the power of observing accurately is of enormous value, but for the foolish person and for the child taught by foolish persons of a certain type there comes with it a grave intellectual peril, never more perilous, perhaps, than at the present time—the peril in which a man stands who has the essentially superstitious habit of believing excessively what he sees, and either

disbelieving, or posing to himself and other people as disbelieving, everything he does not see.

It is not in the teaching of science that we obtain the means of guarding our children from this. We must seek elsewhere for a discipline to strengthen the mind against it, and to enable us to train in our children the power to observe, without allowing the means by which it is acquired and the wealth of material it provides to get out of focus, out of right proportion, with the truths of experience as a whole.

There is another advantage that may be gained by means of any branch of physical science, botany, chemistry, and the like: it is the art of so using the intellectual powers as to be able to describe a thing with precision and with clearness, to say all that needs to be said about it and no more, seizing its charactistic differentiæ from similar things, and the essential points of its likeness to them, and expressing the whole notion about it in just the right words. This too, like the power to observe accurately, is an accomplishment of high value to the wise person; but I suppose a foolish person is never more offensively foolish than when he is ridiculously proud of possessing this accomplishment and shows himself in its use a pedant or a prig. It is only by a process of abstraction, by taking a thing out of its full context in the universe of things to which it is related, by cutting the bonds that tie it to all else and to its true meaning in relation to all else, that we are able to give it precise definition at all. Nature—our experience of reality—defies our exactness and makes a mock of our descriptions; and unless we know she does our power to impose definitions upon the superficial bits of her that we gaze at in the contracted field of scientific sight must give us a false conception both of her and of

ourselves and of our intellectual gains. The great realities of human life, moral and spiritual facts, are entirely beyond the reach of any such precise definition. The pedant and the prig of science are blind to one of the most valuable distinctions the mind can draw, the distinction between things that may legitimately be treated as exclusive one of another, and things that have their very being through mutual inclusion; and thus they limit their mental field of view by an artificial horizon shutting out the most precious truths in the possession of mankind. This is the danger accompanying the power of making exact descriptive definitions which is such a valuable outcome of scientific training. It stands displayed to warn us against helping our children to join the number of those whose "hard and literal mind," as Dr. Martineau says, "mistakes everything in proportion as its import is of priceless worth, and gropes without apprehension through the blessed hieroglyphics of life and nature."

On the other hand we are urged by the advocates of science as the best instrument of intellectual discipline to look at the splendid mental qualities developed, for example, in Darwin and Newton, and to consider what better we could possibly ask for our children as the outcome of their education than the intellectual characters obtained by these great men through the discipline of their scientific pursuits. Our reply to this must be that the fine qualities displayed by Darwin and Newton are no more to the point in this matter than is the greatness of Cæsar or of Wellington in connection with the educational value of learning the date of Waterloo or the successive stages of the Gallic War. Boys do not acquire Wellington's powers of generalship by having a school acquaintance with his campaigns, or even by 'getting-up' his admirable Despatches; nor are they in the least degree more likely to gain the power of mental concentration and selection, and the sound judgment and untiring intellectual patience of Newton or of Darwin, through learning physics and biology even by a better method than that in vogue at the present time. The discipline passed through by the man who carries out the original work does not benefit those who come after him only to use as ready-made the good things his labour has provided. On the contrary, the very fact of being able to roam over vast territories in the kingdom of science conquered and opened up by other men not rarely turns the weak heads of those who follow, and makes them, like lunatics at large, think themselves potentates when they are only

Great although science undoubtedly is, its greatness is not manifest as an instrument of educational discipline in our schools unless its deficiencies are supplemented and its dangers minimized by other means. If we were tied down to a choice between science and letters, in the name of all that is human and living and universal we should choose letters. Happily we are not tied down to such a choice, and we may safely make use of both if we employ as a necessary corrective to their separateness and their peculiar limitations those subjects by means of which alone we can shew their fundamental relations, those great organizers of our chaotic democracy of knowledge—the subjects which treat of the mind of man, of his knowing, feeling and acting, and of cause and purpose and meaning in the great whole of things.

(To be continued.)

HEALTH IN THE NURSERY.

By Frank Godfrey, Esq., M.B.

(Continued from page 27.)

In these days of keen competition there is an infinite danger of over-straining the young brain, and so doing irreparable harm, which no class honours however brilliant can recompense for. How often do we see the bright intelligent child pushed along in his mental work far beyond his powers simply because he is bright and quick, and because his proud parents and masters picture for him a brilliant future. Is that future generally attained? I fear only very seldom. Too often the lad who has given such early promise, and who has gone through a brilliant school career, envied by his class-mates and applauded by his teachers, fails in early manhood, his powers exhausted, his high promise unfulfilled and unattainable; while the boy of less brilliance, who has not been pushed, comes to the front later on in life, and develops mental powers with which no one would ever have credited him. Read that pathetic life history of a clever over-worked child by Marie Corelli, The Mighty Atom, and as you love your children protect them from brain strain.

It is easy enough to recognize the brilliant child, and it is generally equally easy to tell the stupid child, but I wish to enter a plea for many children who are supposed to be dull and inattentive, and who are so merely because of unrecognized deafness. We meet with many examples of this in practice, and I would wish that every apparently dull and inattentive child should not be condemned as such until it is made certain that his hearing is not at fault.

Of late years a new danger has crept into children's lives—I mean the danger of frequent excitement and interference with regular habits liable to be caused by children's parties. Far be it from me to decry or to discourage such a charming and pretty entertainment as a children's party, and I see nothing but good in it if not overdone. But there is a danger of these parties being overdone. They all come together with a rush, and they are many of them kept up too late. It cannot be good for any child to be kept in the state of excitement and unrest that frequent parties are bound to